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THE past year of 1886 has been to us full of special interest, while the year of 1887 comes on wearing a stranger's face; yet if we accept the combined testimony of the Word of God and of the history of nations, we must believe that infolded in the hidden hands of the New Year are treasures greater than the world has yet seen; gifts of God's grace, good-will to man, which exceed faith and expectation. Our own Society's work has now, by the help of God, an established footing and wonderful record in three Eastern lands which are the present scene of important political and religious changes. Our staff of missionaries, so recently reinforced, is looking to us for sympathy and support, above all for spiritual aid. One of our teachers writes :

“India needs more prayers ; spiritual victories are only won on bended knees. Superstitions are binding the hearts of this people with bands of iron, and yet such bands are not too strong to be snapped asunder by the power of God's Holy Spirit.”

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Is not this calculation “one that we should ponder deeply?” The souls to be reached in pagan, papal and Moslem lands are 1,000,000,000. The sum total spent in foreign missions is about one cent a year for the conversion of each of these souls.

## FOREIGN DEPARTMENT.

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### INDIA—ALLAHABAD.

#### A WIDE FIELD OF PROMISE.

*Letter from Miss LATHROP.*

*September 9th.*, 1886.—There is no lack of interest to one engaged in our work, but it is difficult so to put it before friends at home, that they shall see it as we do, and their hearts be moved with the desire to labor and to pray for it. Here in Allahabad we have a large, needy, and we think a *promising* field. The native city has a population of about 150,000 Hindoos and Mahommedans. The languages we have to use in our work are Urdu for the Mahommedans, Hindi for the Hindoos of these provinces, and Bengali for the great number of inhabitants of Bengal settled here. These last are intelligent and very ready to be taught, but slow to leave their old faith, lacking courage to make confession of a change when they really feel it. The women are our favorite pupils, as a rule, because so gentle in their manners and anxious to improve. We know the truth has made a deep impression on many and is influencing their lives, so that the young women, when they bear rule in their households, are, and will be, more and more, as time goes on, a power against idolatry instead of its strongest supporters. We have a school for Bengali girls in our own house, numbering fifty, and much pleasant, profitable work is done there. We have three Mahommedan schools with not a large attendance, and subject to frequent changes. They wish education without Christian teaching, and finding we will not give it, our brightest pupils are withdrawn. This often saddens us, but we do not relax effort, and hope for the time when the great opposition to Christianity will yield. Among the Hindoos, outside the Bengalis living in the city and surrounding villages, we have twenty-five girls' schools. In these are

gathered all classes, from highest to lowest, the greater number belonging to neither extreme. This morning my work has been in two of these schools. One is far away from the public road, in so quiet a corner that the girls are not removed sometimes when they are married, and for this reason we have been able to do more for them than we could in other cases. Their Scripture knowledge compares favorably with that of Christian children; but realizing fully that this knowledge will not make them wise unto salvation without the Spirit take it home to their hearts, we ask you to join with us in praying for His blessed influence to be given to them, and that they may yield to it.

#### SUNDAY-SCHOOLS.

We have a number of Sunday-schools in connection with our work, and the children and women who attend enjoy the hour, especially the singing of the sweet Christian hymns. There are many pleasant incidents in connection with both day and Sunday schools. Three women have been baptized since July, 1885, and of these two were from the schools. One Hindoo woman began gathering children for us to teach and then wished herself to read, and finally, with two little boys, was baptized. The other, a Mahommedan, lived in rooms opening off a court-yard where we had a girls' school. As she need not go outside to reach the place, she asked to come into the school. She learned rapidly, and after some months, with her little girl, received baptism, and is now living in the Mission Compound in Cawnpore, where Miss Ward has kindly given her a room and work to do among the girls in the place, thus enabling her to support herself, her child and blind mother.

I have in my mind two school girls who have died testifying to their faith in Jesus. One was blind, and her only knowledge was of religion. It was a pleasure to talk with her, and she plainly showed she was taught of the Spirit. We missed her pleasant face when she could no longer come to school,

and an hour spent by her poor bed was a profitable one to her teachers. Her last words to us were, "I am trusting everything to Jesus and feel no fear." One more incident will show how our work reaches all classes and the way it spreads from place to place. We had a number of large girls in different schools in one locality, and their parents being poor, felt they must remove them and give them work to do. They were bright, and had learned to read well, so we decided to make them pupil-teachers. If under suitable guardianship, they could go out in the morning and find girls they could gather and teach, we agreed to pay them a small sum for their work. In the afternoon we thought they could attend a school in a central place where they would themselves be well taught, and where, too, a strong religious influence would be around them. One girl went with her mother to a village three or four miles from here, but not so far from their own home, where the mother collected children and some women, and the daughter has taught them most acceptably.

The zenanas we feel to be of the deepest interest. We have nearly three hundred families where we go weekly. The women have to be taught, and feel it very hard when they have to go away beyond the reach of teachers. At a hill station where Miss Ward and I spent a part of our June holiday, we found some of our pupils who gave us a warm welcome. We were glad to put them under the care of a faithful zenana teacher working there for the season, and when the government officers are removed to the plains, they will return with their husbands and we can again visit them.

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#### A SAD MARRIAGE.

*Letter from Miss McINTOSH.*

I TEACH in twenty-three zenanas with fifty-one pupils. After vacation I was disappointed and sorry to find that one of my interesting girls had married suddenly in the holidays.



Her father told her early one morning to get up and prepare for the marriage, as the bridegroom was to arrive by the evening train. Her oldest sister said that as soon as her father left the room the girl began to cry, saying she did not wish to be married, and that as soon as she went to her husband's house she would refuse to work and eat. In the evening the bridegroom arrived. The women expected to see a youth of sixteen, but instead came a man of forty-five, without education, and who does not bear a good character. There are only two women in the house beside the children, an elder sister and an old aunt. These poor women could not say anything against the marriage, so the girl, who is only eleven years old, was married to this man and the following day went with him to Calcutta. She has always been a gentle, timid child, afraid to give offense and anxious to please. Her husband has written to say that he is not pleased with her, so I suppose the poor child has refused to work and to eat, thinking it the best way to be sent back to her own people. Although her father is not a kind man, she is happy with her sisters, who are extremely good and pleasant and always willing to help one another.

I am looking forward to the time when a pupil whom I have taught four years will return from the Hills. She is obliged to leave Allahabad with her husband when the offices are removed to the Hills. Four bright, tidy women are interesting pupils learning Hindi, English and Bengali. They try to live in English style, and although they have some expensive furniture, they have not the slightest idea how to arrange it. They used to be very much opposed to hearing the Bible read, but are now willing listeners, although they say they cannot believe it all. Two of the women prepare their Scripture lesson for me and answer questions readily. We cannot show any great results as regards conversions, but ours is no barren work. Already have the rays of Gospel light penetrated the darkness of several Hindu families, and a great deal of error and superstition is passing away.

**INDIA—CAWNPORE.**

## TRAINING OUR NATIVE TEACHERS.

*Letter from MISS ADA ROBERTS.*

WE set apart one day when the native women training for teachers come together for their weekly lessons. There are two or three of our Mohammedan teachers who cannot be persuaded to come out to the Home, even in the covered cart which is provided for their conveyance, but about six or seven who are not so prejudiced against visiting the residences of Europeans or Christians have been coming here every Saturday for the past seven or eight months. At first some of them feared lest they should in some way be exposed to servants or strangers about the house, but they are now reassured, finding their school-room always private. We now meet in the new school-room away from the house, but the women do not like it as well as they did the old one in the house which opened into our rooms, and they could come in and visit us after our lessons. The cart is sent out early for the Mohammedan teachers, but before they arrive the Christian teacher living on the premises, and the Hindoo women who walk over, begin their lessons, going in the little yard in front, as it is cool out of doors in the early morning. They have a chapter of Old Testament history in Hindi and some writing and arithmetic, in which they are all beginners, as native women, even if they are taught to read, seldom learn to count to one hundred and very few learn to write. When the cart arrives we adjourn to the school-room and have the New Testament together, after which those who finished their lessons before can leave. We usually sing a hymn then read a portion of Scripture, reading a verse in turn. The women are at last becoming used to this way of reading, but for some time it was difficult for them to understand that while the lesson was intended for all, only one should read at a time, and the others should listen and try to follow what was read. It is a comfort

to hear the holy words of the Gospel from their lips, accustomed to such different stories. After the reading a simple prayer is offered, then follows the Old Testament lesson and lessons in arithmetic and geography. It is strange to watch the eager interest which these women of refinement and native ability show in such facts as the shape of the earth or the names of countries heard now for the first time. There is not yet much progress, but we hope that it does these women a little good even to overcome their prejudice about going out, as they find that we mean no harm to them.

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## INVITATION TO BREAKFAST.

*Letter from MISS LUCE.*

ONE day two of us were invited to a Mohammedan house for breakfast. We had to go up by a narrow staircase with high steps. As we reached the upper floor two women and children greeted us and gave us chairs to sit on. After about ten minutes a table was placed covered with a white piece of cloth and earthen plates were brought in with the food which they had particularly prepared for us, which pleased the women greatly. These two women are learning English and Hindi, and the eldest daughter, who has been also taught, is quick in learning her Scripture verses and remembers stories from the Bible. In the past few months this pretty little girl has been taught to dance and sing, as her father is anxious to make her "a dancing girl." The poor mother has pleaded with the father not to have the girl thus taught and grieves over it.

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## ITEMS OF TRAVEL.

*Letter from MISS GARDNER.*

*Red Sea, September 30th, 1886.*—For the last two Sabbaths I have had a service with the sailors. I go over to their part of the ship, Miss Easton and one or two of the passengers going with me to help with the singing. Yesterday we had the

“Good Shepherd” and the “Lost Sheep” for our subjects. The men were interested and I trust some impression was left on their minds, especially on one or two young boys. This kind of work is always difficult for me, and even after all my practice at home, I found myself filled with a nervous dread at speaking, not to the men, but before the few passengers who were present. However, I am determined not to let a chance go by of saying a word for the Master, even though it may be a trial every time. It has been an uneventful voyage, and to me rather wearisome, and I look forward to the end of it with pleasure. We have much to be thankful for, however, for even through the intense heat, no serious inconvenience has been experienced.

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*Letter from Miss EBERLE.*

*Mediterranean Sea, September 24th, 1886.*—As our Captain is a Scotchman and a Christian, we have worship immediately after breakfast, a hymn being read, then the Scriptures, followed by extemporaneous prayer. We also have Bible readings every afternoon with Miss Gardner. We took for our first lesson, “Waiting on the Lord,” and our present subject is the “Holy Spirit.” We first looked up all the texts we could find, both in the Old and New Testaments, and we are dwelling upon them separately. The last thought of this afternoon was that of being emptied of self, so that we may be “filled with the Spirit.” I have thought much about this of late, and I want above all things to be filled with the Spirit, that I may be especially fitted for the work of the Master. \* \*

Just before reaching Malta the place was pointed out where, it is believed, the Apostle Paul was shipwrecked.

The harbor contained a great many boats and a few large ships. We saw an American man-of-war in the distance, with her “Star Spangled Banner” waving in the breeze. \* \*

Valetta is built on a hill on the north-east shore of the island. The houses and buildings are all of the same color, built of stone. Lord Beaconsfield has said of this city: “Val-

letta equals in its noble architecture, if it even does not excel, any capital in Europe." Truly there is much to admire there. Many of the streets are very narrow and steep, and have long flights of stairs. Everything about the place is picturesque. The natives are interesting and fine looking, all seeming good-natured, and their smiling faces were noticeable. The women wear a peculiar kind of veil, falling below the waist, which they draw about them, as if shrinking from the gaze of passers by. There are many beggars, men, women and children, who are persistent beyond anything I have ever seen. The poor little donkeys with heavy loads, far too great for their size, the flocks of goats calmly walking along the sidewalks, and many odd vehicles helped to enliven the scene. We visited the Governor's palace. In the council chamber the chief attraction was the costly tapestries upon the walls, some twenty-two in number, each about fifteen feet square, crowded with colossal figures, representing scenes in India, Africa and South America. They were purchased in Brussels, and are said to be of hand-work, and are simply wonderful. We went into the Armory, where we saw suits of armor once belonging to the knights and some old Majolica, said to have been brought from Jerusalem in 1089. The palace has a tower which commands a fine view of the island. From this point the City of Valletta resembles the shell of a tortoise stranded upon a reef. We visited the market, a very interesting place, and came to a stall where there were a great many loaves of bread piled upon the shelves, and on one of the shelves, with the bread all around him, lay the owner.

There is a church on the island called the "Church of St. Paul Shipwrecked." I would rather have seen this than anything else, but it was not near enough for us to visit. It is said to stand on the very spot where, according to ancient tradition, the fire was lighted by the barbarous people, who showed no little kindness to the shipwrecked mariners. There is a statue of St. Paul on the island, but we did not see it.

*Letter from Miss EASTON.*

*Bay of Bengal, October 12th, 1886.*—As I near my journey's end and the work I am about to enter upon, my mind very naturally turns to my friends at home. It is just four weeks to-day since we left England, and we are looking eagerly forward to the time of landing.

Our journey has been a most prosperous one. Through the canal and the Red Sea the heat was intense, at times scarcely a breath to be had, as we were going with the breeze, and yet even here we were very fortunate, as we had every reason to expect it to be worse at this time of the year.

Often when I have felt weak and a little discouraged, I have thought of you, a loving body of Christian workers, and felt strong again, for I know you pray for me and I believe your prayers will be heard and answered. Let the burden of them be that the power of Christ may so rest upon me that by life and words I may lead many out of darkness into His marvelous light. How the educational work and any social reform sinks into insignificance beside the one great end of saving souls!

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An old woman said to one of our missionaries: "Miss Sahib, what causes the earthquake?" After I had told her the cause she said: "I have learnt in my sacred book when the snake changes his skin then the earth is shaken because the pain is severe."

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"Twenty-five years ago, there was not a journal of any kind in Japan; it has now two thousand newspapers, a larger number than in Italy and Austria, more than in Spain and Russia combined, and twice as many as in the whole of Asia."

OGONTZ MOSAIC.

## JAPAN—YOKOHAMA.

### BIBLE CLASSES.

*Letter from MRS. PIERSON.*

*October 23d, 1886.*—My Bible classes in the vernacular being intensely interesting and interested, a brief account of them may be acceptable to the friends at home. At quarter past seven every morning, the servants, their wives, our Bible women, assemble for instruction in the Word. A few of the members of this class are not yet professing Christians, but are learning the Heavenly Way, into which we pray they may be guided by the Holy Spirit. They are beginning the fourth Gospel. This lesson, with prayer and the singing of a hymn, occupies about half an hour. The Word undoubtedly influences their daily lives and the performance of their duties. At five minutes past nine the whole school assembles, a portion of Scripture is read, followed by an exposition, including historical and local bearings, with the prominent points and spiritual application. We are now upon the parables of the Bible, but vary our lessons sometimes from the Old, and again from the New Testament. The remainder of the morning is occupied with English lessons, which close at twelve thirty. At that hour the most advanced class of Bible women assemble in my room for instruction. They are studying the Epistles. The lesson is read entirely without comment and then explained, after which questions are asked and answered by teacher and scholars. At two o'clock the same class meets for instruction in the Old Testament. They have not yet finished the historical books, and are in II. Kings. The lesson is conducted in the same way as the former, with the exception that at the close of each book there is a written examination. Immediately after this hour the second division of Bible women gather in my room. Among these there is a new member, who supports herself, being a woman of sufficient means and consecrated to the Lord. She is just beginning the "Harmony of

the Gospels," while the other members of the class are now on Section Fourth. These women are poor correspondents, but fine and intelligent students of the Word, earnest laborers in the interests of the Kingdom, constant and importunate in prayer, full of faith and good works. There are others wishing to enjoy these privileges of Bible instruction, but they have not the means of doing so.

Four of our girls have recently accepted Jesus as their Saviour and given themselves to Him and are expecting to unite with the Church very soon. There are two of these for whom my prayers have repeatedly ascended, and with whom I have often striven. So it is especially joyful and satisfactory. Another has been in the school about two years, and is quite remarkable in many respects. Her rapid acquisition of English and progress in all her studies is surprising. Our work in all its departments is full of blessing.

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#### DAILY DUTIES.

##### *Letter from Mrs. VIELE.*

THE Japanese girls have one part of the large dining-room, nicely finished, with clean, new mats, on which they sit at low tables in native style, using chop-sticks to eat with as in their own homes. On the other side of the room the floor is bare and plain tables and stools are provided, of the usual height. This is where I take my meals with the Eurasian girls, I sitting not at the end, but in the middle of the long table and facing all the girls in the room. I find this a great help to both the scholars and myself in cultivating a oneness of spirit between us. I have learned more of them during the six months I have met them at table than in a year before I adopted the plan. I find so many ways where a word can be made of practical use at table and be made impressive by example. Every morning I read to the whole school of eighty. While at table, we have a verse or two from my text



book, and often I am able to make some suggestions for thought or helpfulness during the day. After breakfast and the tables are cleared by the girls, morning prayers in English for the school are conducted in the sitting-room, one of the girls using the organ for singing, and at the same time prayers in Japanese are held in another room for all the servants, their wives and children and the Bible women living on the place. This is a very interesting class, and is, I believe, resulting in general good. Prayers over, the girls go to their work or their lessons until the school bell calls them together. Dinner is at half-past twelve and the afternoon school is entirely Japanese, as they must keep up their own native language with the learning of English. After tea, at half-past five, all my cottage family gather in the prayer room, where we spend a half hour or so in singing, talking and prayer. Then comes the evening study hour until nine, for they have to be at their books early and late to make their preparations in two languages, and all their Bible study beside. The Sabbath day is one of nearly as much labor, only there is a change of duties. At nine all go to the native service except the Eurasians. They go with me to the Union English Church ; after dinner a Sunday-school is held in the school-room for poor street children, and one or more in other places ; at four o'clock all our schools are convened in one school and in the evening prayer meetings are held in both Japanese and English.

We have on the place a pleasant little Japanese house where our Bible women live. They study the Bible in class by course, preparatory to going out to their work. They are an earnest band of workers and calculated to do much good. People are always glad to see "the Jesus-teacher" come, and there is no trouble in getting admittance into the homes of the common people.

Our work looks very encouraging, for school has opened with good cheering prospects. We are looking for and expecting God's own Spirit to aid and bless us in the work, and then all our girls will be brought to Jesus.

## THE ONE INTEREST.

*October 29th, 1886.*—Our school is larger this term than ever before ; we have about one hundred, from four years to twenty, and each needing special care, special love and special training, and each developing her own peculiar traits and disposition, all with more or less promise of future good, some with much less than more, and yet every one with an immortal soul to save, and be placed as shepherds over the flock. Now and then there comes to me an overwhelming sense of my responsibility and accountability in leading these young souls out of darkness into light, for I know that they look to the missionary teachers for their standing, just as the world at home reads the lives of Christians more closely than they do their Bible. People are becoming eager to have their girls, as well as their boys, educated, and they often make personal sacrifices themselves for this purpose. All the girls' schools are filled in this city, so that many thousands are now being instructed by Christian teachers ; and out of these schools are to come the young women who are to carry on the work we have begun. A day or two ago there came to me a Japanese gentleman from the Normal school in Tokio, asking for a native teacher from our school, who had been educated and trained to teach English. One has been selected, and will enter upon her new duties in a few days. We have several who are now at work in different parts of Japan, and many more are preparing for the work. Looking off my writing just now, I saw passing my window a Christian Japanese woman, who is lame, being carried on the back of a friend to a prayer meeting, held on the place this afternoon by our Christian girls and women, and as I resume my writing, I hear the songs of praise, all in Japanese, with our own sweet tunes, that stir my heart with a joy full of tenderness and love. We have surely much to thank God for, and great cause to take courage in the work, when we see such evidences of the depth and reality of the lives of faith on the Son of God manifested in these dear native Christians.

## CHINA—SHANGHAI.

### HOSPITAL RECORDS.

*Letter from Dr. ELIZABETH REIFSNYDER.*

*August 29th, 1886.*—We now have three nurses and a matron, also a nurse who earns more than the others. My assistant, Mrs. Tsang, is a very efficient person, and when not helping me, aids in making up preparations in the dispensary, or if the other Matron is ill, she does her work.

Mrs. Tsang, like a great many in our own land, finds it necessary to do something to help support the family, and I admire her for it. She is not a professing Christian, although our good Matron feels sure that all is well with her. She has given up many of her heathen practices, eats meat now, and on the whole, we feel encouraged about her. She is my right hand. If she were my right *foot*, I think I should like her even better. My only objection to her is her very small feet. Poor thing! on busy days she gets so tired, yet never says a word.

We were almost overpowered with our outside patients to-day, as we had over two hundred people, all wanting to be first. Our system is, first come first served, always making exceptions for crying babies and those who are very sick. Many come from a great distance, and as 301 prescriptions were filled, it makes medicine quickly disappear.

*October 7th.*—To-day a little girl, on whom we operated for hare lip, went home. The result was very good, even if I do say it myself. The little thing wanted to remain with us, and in fact, should have been discharged five days ago, but her grandmother, who was with the child, invented all sorts of excuses in order to stay. The whole family came to thank me and escort the child home. I have been invited to the wedding feast already, although the child is only six years old. So my stay is no doubt with them a settled matter.

*October 17th.*—Since the first of the year we have admitted eighty patients into the hospital, and treated about 12,000 at the dispensary. A great many ought to come into the hospital that do not, because of home duties, or sometimes their friends will not allow them to come. Not long since, a poor woman came, and gladly would have remained, but when her servant went home to bring the one month old baby, the father-in-law refused it, and said the woman must not stay. Poor thing! Tears rolled down her cheeks as she was carried to the chair, for she could not walk, and had not been able to do so for some time.

Not long since, an old lady of 64 years, came to the dispensary with an immense carbuncle on her back. She insisted on having a plaster, as she said she was "*too old* to have it opened." I told my Chinese assistant to put on a poultice, and told the old woman and her daughter that they need not come again, for I did not use plasters, and to wait until the carbuncle opened itself might cost her life, as she already had suffered two weeks. Several days afterwards, the old woman appeared again, and I induced her to have this dangerous carbuncle opened, much to her disgust. We dressed the wound, and I suggested that she should remain with us a few days. She answered, "oh, no!" "Well," I added, "stay over night, and go home in the morning. You are tired and ought to rest." She went upstairs very reluctantly, and I doubted whether she would remain, but she did, and has been with us now almost two weeks. As she is a charity patient, and we need the bed, I told her to-day that to-morrow she could go home; to which she said but little, but by her manner, I fancy she prefers to remain. So it goes, every day something new—as a rule, a new source of trouble. Yet we are not without our bright portions as well.

Our old gate-keeper has entered the Methodist Church on probation. He is a real good old man, and since taking this step, I have noticed his increased interest in our weekly Bible-class, and his more intelligent answers. We arrange every

Sunday for all to go to church that can be spared. Mrs. Kwae, our Matron, is such a good Christian, and is so good to the patients, that we feel her example cannot but have a good effect.

*October 21st.*—We feel the need of another physician. I do wish one would appear soon, because I want whoever comes, to have one year of uninterrupted study. Beside patients coming to the dispensary and hospital patients, we have hosts of letters to write and read. In Shanghai, English speaking husbands always send notes with their wives; servants want a letter from their masters or mistresses; church members want letters from the foreign missionary or his wife. Sometimes I must answer, and very often do; but the reading alone takes up much time. I do not mean to complain, I am very happy in my work, but you get a little idea of how the time is taken up.

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NOTES OF THE SCHOOL.

*Letter from Miss BURNETT.*

*October 8th, 1886.*—The Boarding School re-opened on the 4th of September. Nearly all the pupils have returned, two or three being detained on account of sickness. I have good teachers and all is going on well, for the pupils are interested in their studies, and better than all, are interested in the salvation of their souls. The bell is just ringing for the preparatory lecture, and there are a number who hope to make a public profession of their faith soon.

Geo. Müller, of Bristol, is in Shanghai holding meetings. It is to be hoped that his efforts will be greatly blessed in this place, especially to Christians and Missionaries.

Two of our former pupils are engaged in teaching here. It must be an encouragement for you to know that those who have been educated here, are now making themselves useful in teaching others.

Kwalkiung is still teaching, but she expects to be married soon. She is betrothed to one of the students, who was educated in America.

Every Sunday morning I am in the Chinese Chapel here, and in the afternoon in the Sunday-school. Each morning about sixty come to prayers, and most of these can read the Scriptures understandingly. Nearly all join in the singing and reading; then I try to bring some simple truth home to their hearts; and at the close of the prayer all unite in repeating the Lord's prayer.

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#### MY TEACHER'S WEDDING.

*Letter from Miss BENNETT.*

I ATTENDED the marriage of my Chinese teacher who was formerly a pupil in St. John's College, and whose young bride is a Christian girl and received her education in the Girls' School of the Episcopal Mission. They are both members of the Episcopal Church, so the marriage was a Christian one and took place in the little Chapel of the Episcopal Mission. Directly after the ceremony the newly married couple were carried in sedan chairs to the home of the husband's parents, which was hereafter to be that of the bride, and which stands on the opposite side of the canal from our Bridgman Memorial Home. Dr. Reifsnyder, Miss McKechnie and myself received invitations to attend the marriage feast. As we drew near the house we heard the music made by a band of youthful musicians, who were doing their best. The chair in which the bride was carried to her new home was very pretty, being beautifully decorated in a variety of colors, the principal one being bright red, always used on such occasions. The chair is borne on the shoulders of coolies, and is entirely closed so as to conceal the bride from the gaze of passers by. The groom follows behind in a plain sedan chair without any decorations. On arriving at the entrance door the chairs are placed on the ground, the groom comes forth, afterwards the

bride, who is assisted to alight by the mother of the husband and some other relative of the family. According to the Chinese custom, none of the immediate friends of the bride are present at such times, not even the mother, which seems very strange to us. On this occasion the bride is not permitted to help herself in any way ; hence the mother of the groom, with her assistant, stand one on either side of the bride holding her hands, assisting her to walk and bow at certain intervals. This bride was very beautifully dressed and I was surprised to see such expensive garments worn by one whose surroundings were very poor indeed. The contrast was very striking. I was informed, however, that these costly clothes did not belong to the bride, but were borrowed or hired for the occasion, so also the garments worn by the groom. The bride's dress was decorated with gold trimmings, beads and embroidery. She wore a thick veil of crimson crape, which entirely concealed her face, as is the Chinese custom. The head-dress bore a resemblance to a crown, and was decorated with red, blue and gold trimmings, also great strings of beads hung from it almost to her waist, which must have been heavy and uncomfortable. The bride does not remove the head-dress and veil until the next morning, so of course she does not sleep, but sits upright on a chair the whole night long.

The young couple were led to the main room, where two tables were spread with a great variety of food, one for the bride and one for the groom. They do not even taste of the bountiful repast, but only go through a form of eating, one dish after another being held to their lips, but they taste not, and are shortly led away to their own room. After eating, in the eyes of the Chinese, they are man and wife. Tables were spread for the guests and the Doctor, Miss McKechnie and myself were invited to take our places at the first table. We did so, considering ourselves highly honored, and ate of a variety of Chinese mixtures, using the chop-sticks quite successfully. The Chinese who were all the while crowding around us, seemed to enjoy watching us very much.

## HOME DEPARTMENT.

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### Our Missionary Day.

WE would gladly quote at length from the stirring sermon preached on Missionary Day in Newark, N. J., November 7th, by one of the life members and a cordial friend of our Society, Rev. I. B. Hopwood, but we can only give a few isolated sentences. With reference to woman's work, he related the incident in the life of Mrs. Mullens, who, by means of a piece of embroidery, drew back the bolts of the zenana, and, "working with a needle, worked the scarlet thread of the Gospel" into the hearts and homes of heathen women "As soon as the Church moves in the direction of Christian missions, the pillar of fire descends and the glory of God, the Shechinah, illumines it; it is baptized with a new Pentecost." Of facilities for travel and for transmitting thought, "it takes but eighty days to go around the world, and in eighty seconds it can be girdled with lightning," And of the resources of the Church, "the jewelry and plate found in Christian homes would purchase a Bible for every heathen and leave a surplus for the maintenance of native preachers; but now the average amount given by the Church for Foreign Missions is but one cent a year for each heathen." "For each worker now in the field there are 35,000 souls to be lost or saved, within the limits of this generation."

Mr. Hopwood styled "every missionary journal a new Acts of the Apostles," and proved, by some living examples, that the Divine fire which burned in the heart of the great Apostle to the Gentiles is still burning upon heart altars; for when tidings went to England of the tragic death of Bishop Hannington in Africa, twenty Englishmen arose and offered to take his place. When access to a certain island in the West Indies was refused to free teachers, with unquenchable and Christ-like love missionary teachers sold themselves into slavery that they



might preach Christ and the liberty with which He makes free to negro slaves; and again, there comes the tidings from a missionary to lepers in one of these islands, "the leprosy has appeared on me, but I am calm and restful in doing and suffering my Master's will."

H. E. B.

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### Other Friends.

THERE is in New York City an association of working girls, having its headquarters in Second Avenue. Here, certain evenings in the week, instruction is given in cooking, dress-making, etc. They have a Bible class once a week; also a "Lend a Hand Band," and mite box. From this fund some children were clothed that they might avail themselves of the fresh air charity. They received a letter from one of their patrons who had visited our schools and zenanas in Calcutta, telling of the cry for dolls. In response to the call, they have sent us twenty-four prettily dressed dolls. One girl who, after the day's toil, had an additional piece of work at home in the evening, sat up until twelve o'clock to finish dressing her promised doll. The dressing of these twenty-four dolls has been with the girls mostly their vacation work.

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### Would Not Some be Willing to Go—If?

THE *Missionary Review*, Rev. R. S. Wilder, Princeton, editor, gives in the November-December number of this most able and valuable journal a carefully prepared and exceedingly accurate *resumé* on "WOMAN'S FOREIGN MISSIONARY BOARDS and WORK," opening the list with "WOMAN'S UNION MISSIONARY SOCIETY," organized 1861.

This short account of our Society contains the following sentences:

"We understand that some four new workers are under

appointment for India. Those who have heard Miss Gardner's touching description of the sad lives of Hindoo women, and especially of the widows, cannot but wonder that more are not willing and eager to make sacrifices to bring the light and love of Jesus into their lives."

"Three of our female Colleges graduated 131 students last spring; the question arises, What are these young, educated, talented women going to do? Would not some of them be willing to go to heathen lands if loving friends would agree to send them, not only guaranteeing support, but also constant sympathy and prayer? How many of us are experiencing the joy of one who desired to support a Bible-reader because it was such happiness when she laid aside the cares and duties of the day here, that on the other side of the globe she could have a substitute who would be entering upon the new day of service, and thus her work for the Master would cease neither day nor night?"

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### **"The Blood of the Martyrs is the Seed of the Church."**

WITHIN eighteen days after the report of the martyrdom of Bishop Hannington, in Africa, had reached England, the Church Missionary Society received twenty-six fresh offers of service. Such numerous offers are entirely unprecedented in the history of the Church Missionary Society, and they show that the spirit of Christian heroism is by no means extinct. Of these twenty-six, who have thus offered themselves, four are university men, three professional men, while eighteen are from those who desire special training for missionary service.

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### **A Living Memorial.**

AS one outgrowth of Miss Gardner's visit, in the past summer, to Northfield, Mass., this Society has received a tender letter from Mrs. Mayor Whittle, with regard to the dona-

tions of "precious pennies that were in the little savings bank of the son who died March 25th, 1885, and were intended by him for missionary work." The mother also desires, "through our missionary, Miss Gardner, to select and help (each recurring anniversary of her loss) some boy in India, who has a missionary spirit to study, that he may be prepared to preach the Gospel to his own people, pledging him my own aid in every way, praying for him daily (as I am now doing) that God may accomplish, through him, what we longed to have our own boy do, if God had spared his life."

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"Proserpine," by Hiram Powers, one of the marbles donated to our Society by a generous friend, has met with a purchaser, but the statue, "Agnus Dei," by Steinhausen, still remains to be disposed of. It is on exhibition at Tiffany & Co.'s, Union Square, and we invite our friends to call and examine this beautiful marble, and bring it to the notice of lovers of art.

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### Recent Striking Utterances.

"The time is short. With the heathen population of the world increasing by 20,000,000, while the whole Christian Church wins but 3,000,000 to the faith of the Gospel, what possible hope remains of this world's evangelization unless we pray more fervently, give more largely, go in greater numbers, and adopt plans and measures vastly more effective in bringing God's saving truth to the hearts and consciences of earth's perishing millions?"—*Rev. Wilder in last number of "Missionary Review."*

"Indeed, in comparison with what might easily be done, the Church is only playing at missions! It ought to set out with a vigorous purpose to obey to the full the risen Saviour's last command, and at once preach the Gospel to every creature. Mrs. Murray Mitchell says that this could be done in INDIA within a generation. Missionaries in JAPAN think that that country can be brought to accept Christianity within a score of years. Great changes are taking place in China, which has so long resisted change. Everywhere the fields are ripe to the harvest. It is an aggressive Church that is needed; it is an aggressive Church that God will bless."—*Editorial, "Illustrated Christian Weekly."*

“There is no power in the universe to stay the irresistible influence of any human being whose soul is sanctified by the Spirit, and whose life is devoted to the work of Christ.”—*Rev. Charles F. Deems, D.D.*

“The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service is recorded of a woman. The best example of conquering prayer is recorded of a woman.”—*Dr. Herrick Johnson.*

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## Book Notices.

OUR COUNTRY: Its Possible Future and its Present Crisis, by Rev. JOSIAH STRONG. Published for the American Home Missionary Society.

Dr. Strong's pamphlet is a most powerful setting forth of the prospects and perils of our country. His eloquent facts certainly establish the motto from Emerson, which stands upon his title page: "America is another name for opportunity." As we agree with him that "the progress of Christ's kingdom in the world for centuries to come depends on the next few years in the United States," we rejoice that his startling and convincing statements have had so wide circulation.

JOTTINGS FROM THE PACIFIC, by W. WYATT GILL, B.A. American Tract Society.

Consists of notes of voyages made on the Missionary ship the "John Williams," among the Islands of the South Sea. It contains much varied and interesting matter, zoölogical and botanical notes, stories of the horrid rites of cannibal days and of their present Christianized condition. A peculiarly interesting feature is the specimens given of the preaching of the natives and their graphic illustrations of Bible truths.

"Our life," said a Samoan teacher, "is as a little bird carried in the Master's hand. He opens his hand—it is gone!"

A venerable native pastor thus closed a Missionary address: "Many of our near relatives have ventured far out on the ocean to fish for the souls of the heathen. The night is dark; the work is perilous. Our share of the work is to keep awake to pile up dry cocoanut fronds on the watchfires and shout to the returning canoes so that they may know where to land. Ah, if the watchfires of prayer and faith burn brightly, our brethren will ere long return laden heavily with spoil."

Said Anguna: "Some say they are too old and feeble to work for Christ. Is this true? While the young gayly climb the tallest trees to pluck the fruit, the aged also, when provided with long hooked sticks, can bring down good things. None are too feeble or too aged to use the long hooked sticks of intercessory prayer. Be always using it and talk no more about being past service for Christ."

SCENES IN SOUTHERN INDIA, by Mrs. MURRAY MITCHELL. American Tract Society.

This is a narrative of a journey taken for the purpose of visiting the Mission stations south of Bombay. The writer tells her impressions in a simple and unpretentious manner, doing impartial justice to the Missions of the various societies, English, Scotch and American, in that section. The main purpose of the book is to describe Mission work, but the incidental glimpses given of the country, its natural features, history and customs, are most interesting. The book is furnished with maps and copiously illustrated.

ALONG RIVER AND ROAD IN TUH-KIEN, by EDWIN JOSHUA DUKES. American Tract Society.

Dr. Dukes, an English Missionary Bishop, finds material in that inexhaustible country, China, for another book of traveling sketches. The volume is made up, he tells us, of journals and letters sent to friends at home during his residence in China, and is illustrated from his own sketches. The Chinese problem is so vast and so vitally interesting to us that we welcome the views of every fresh observer, especially one so competent as Dr. Dukes.

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## **PRAYER FOR THE NEW YEAR.**

○ GOD, our Heavenly Father, who in time past hast done great things for us, leading us by paths that we knew not, may we more fully trust Thee and leave the interests of this Society's work to Thy faithfulness, believing that Thou who knowest the end from the beginning, will do that which is best for us and for the glory of the Redeemer's kingdom. Hear and answer according to Thy will the petitions of those who ask to be specially remembered in prayer, and accept the praises of those who desire to give thanks. All of these blessings we ask through the influences of Thy Holy Spirit and in the name of Jesus Christ our Lord. Amen.

## MISSION BAND DEPARTMENT.

## School in a Mud Hut.

BY M. C. LATHROP.

ON visiting one of our schools in Allahabad I noticed a poor working girl, deformed from spinal disease. I knew from her dress, poor as it was, that she was a Christian child. She told me her name was Agnes, and that she was fourteen or fifteen years old; but she was very small, and as ignorant as any of the Hindoo girls. I inquired about her and found she belonged to so low a family that no church was willing to recognize her, although calling themselves Christians. This girl, hearing a school was opened within her reach, determined to attend it, although the teacher was a Hindoo girl. She was always present, and so diligent, that from knowing nothing, she can now read, write, and do easy example in arithmetic; and best of all, she has learned, I believe, to *love her Bible*. Some weeks ago she asked me if she might open a school near her house, as many women and girls wished to learn. Some, she told me, she had been teaching ever since she knew enough to do so! Two days ago I went to see what progress she was making, and found thirty-three women and girls sitting outside on the ground, as their little mud hut would not hold so many. Agnes was moving among them like a queen, and evidently much beloved and respected. Each had a lesson to give, showing careful teaching. A sister is helping her. I do not know when I have felt more encouraged than in seeing what this young girl is now, remembering how short the time is since she was per-

fectly ignorant. Formerly she cared nothing about keeping herself tidy, while now, although her clothes are poor, they are invariably clean, her hair neatly arranged, and altogether her appearance changed. She says she always wished to learn, so that when the opportunity offered she gladly availed herself of it, and now she can go on doing good work for others.

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## Why We Dress Dolls.

BY L. M. HOOK.

THE young people of our Mission Bands may feel assured that in dressing dolls, making bags, jars, jars and scrap-books, they are doing real mission work, for these are all instruments of much importance in carrying on our work among the Hindoo girls. While preaching the Gospel is the direct agency enjoined in the Bible, there are many indirect ways that this is to be accomplished.

To fill minds with truth before they are poisoned with error, is perhaps the most effectual method of teaching the Gospel to the heathen.

Everything that makes school attractive and induces the little girls to come is of great importance. A picture given for regular attendance, a doll for diligence in study, all these are indirect preachers of the Gospel. While we preach and teach, your gifts are of much assistance, and you, by them, are preachers also. I want you always to remember the apostolic declaration that Paul planted and Apollos watered, but God gave the increase; so with every gift you send offer up the prayer that God will make it instrumental in saving a soul. It is to the little

girls in the schools of Calcutta that your gifts chiefly go. One day after distributing the presents and prizes in a school, I told the children from where and whom the articles came, and asked if they had any message to send in return. With one voice they all replied that "they were very happy, and thanked you much." I asked, "shall I tell them that you intend coming to school every day next year?" All responded "ha" (yes), and then a little voice added, "if I am married I might not be able to come." This was found to come from a tiny little girl who, we should think, ought not to be married for twelve years. But I was much pleased to find one so conscientious as to fear to promise more than she might be able to perform.

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## My Cottage Family in Japan.

BY MRS. VIELE.

ONE dear little one has come to me whom we call our baby, as she is only six years old. She is sweet and bright, quite a little sun ray in the house, and of her the Saviour says to me: "Take the child, nurse it for me and I will pay thee." I find the wages come to me in the love of these dear ones, mine for them, theirs for me. I call the little one Jessie; she is Eurasian and wears the foreign dress. I welcome all the new ones to my motherly care. I have eight little ones who come to my room every night to say their evening prayers and get a good-night kiss. It is a happy row of heads kneeling around my lap and with reverent tone saying together, "Now I lay me." Sometimes we sing a little evening hymn, or I tell them a story or read one, though they always want me to *tell* it, but when I say I do not know one to-night, they all ask me to please make one "out of my think." Such dear children as they are! My heart and my hands are constantly pressed into service in my dear cottage family.



## Our Boys.

ONE of our auxiliaries, a Boys' Band, is worthy of honorable mention. Conducted by juvenile officers of its own choosing, its meetings bear the impress of character, and are conducted with intelligence, promptness and dignity. Within its limits, at their own suggestion, a prayer meeting has been established by four of them who are professing Christians, that they may be fitted in time to sustain the church meetings, as their fathers now do. These boys, in addition to collections in missionary jugs, which were broken at the last anniversary, held a bazaar in order to swell the receipts of the Society. One boy slipped over one hundred cuttings of plants, which were sold; another made candy, which is always marketable.

We are told of a Spanish school in which the little ones, with scissors in hand, clip bits of paper to make cool hospital pillows and tiny bolsters five or six inches in width and one foot in length, upon which to rest broken arms.

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## Only a Girl.

BY MISS HAMILTON, OF CALCUTTA.

A LITTLE baby recently born, in one of the homes I visit, was greeted by its relatives with unkind and bitter words because it was a girl, and they said it was the cause of the death of "good little Soto," a boy who had died from cholera some days before. Even the mother herself was evidently not pleased, and the very few words she was heard to say expressed more grief for the loss of Soto, than joy for the gift of a little daughter, which she looked upon as an unlucky gift.

## Stories about China.

BY ANNIE R. BUTLER.

This is the name of a charming little book published in England, and we reprint a few of its pages.

A LADY was visiting a tiny Christian school, and was particularly struck with a bright little fellow about eight years of age, who for some months had refused to worship the village idols, and who repeated various Christian hymns with much feeling.

The little one carried in his arms a wee baby girl, and the lady naturally asked whether it was his sister, whereupon he looked shy and did not answer. "She is his wife," said his brother. On the lady asking why so young a baby had been taken from its mother, the boy's mother explained that she had a baby of about the same age, and as another woman wanted a wife for her son, they had exchanged. Only as her baby was not so fat and large as this one, she had had to give a dollar and some cakes into the bargain to make things more fair and even.

Once married, many Chinese women do not leave their homes for years together, and it becomes improper for them to speak to a man. And they are not able to say, as some have said even in a prison, "My mind to me a kingdom is;" for Chinese girls have had little or no education before they are thus shut up. It is feared that if girls learn to read they will be injured by the study of bad books, since, according to a Chinese writer, "The feminine mind is unsteady in purpose, and easily swerved from the right."

But they have good abilities. One girl disguised herself, and went to a boys' school, because she was anxious to study. The masters were very angry when

they found her out ; but some Christian friends felt very sorry for her and for such as she, and very soon they opened a girls' school, and you may be sure she became its very first pupil.

Had you been in New York last summer you might have seen there a young Chinese girl, only twenty-one, who had just taken the highest honor of her class in the medical school, and who was now ready to go and do a good work for her Lord wherever He might see fit to send her, as a Christian woman and a fully-trained doctor.

Is it not worth while to teach and train the Chinese girls if only one can get the chance ?

You will, I am sure, like to hear some stories from a lady who works at the station where Dr. Harold Schofield used to be, about some little Chinese girls who were lately under her care :—

“Little Loving-Heart was an affectionate soul. I was much pleased with an incident that occurred last summer. The gate-keeper was sweeping the courtyard, and she was sitting on the stone steps.

“‘Elder brother,’ she said, ‘you are very old now ; you are over seventy.’

“The old man said, ‘Yes, I am getting on now.’

“‘You will die soon.’

“He did not care to answer that, and he gave two or three silent sweeps with the broom.

“‘You know you will die soon,’ she repeated, ‘because a lifetime is seventy years, and you are past that, and where will your soul go ?’

“Then she told him, in a child's own words, about the bright kingdom above ; she spoke of the pearly gates and of the streets of gold ; and then she added, as the crowning joy of all, ‘The Lord Jesus Himself will be there !’”

## BUSINESS DEPARTMENT.

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### NEW LIFE MEMBERS.

- Mrs. Morgan L. Smith, Newark, N. J.  
 Mrs. Thomas Johnson, by Sarah Weed Band, Columbus, O.  
 Mrs. Dr. W. W. Seelye, Cincinnati, Ohio.
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### NEW LEAFLETS.

- No. 80—The Last Sacrifice, per dozen..... 25c.  
 “ 81—Our Hospital in China, per dozen..... 20c.  
 “ 82—Morning Calls in India, per dozen..... 20c.  
 “ 83—Wayside Guest per dozen..... 20c.
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### BOOKS RECEIVED.

*Along River and Road in Fuh-Kien, China*, by Edwin Joshua Dukes  
 (from American Tract Society, New York).

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CORRECTION.—Number of patches credited on second line, page 28, of  
 the September LINK, should be 428.

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### DONATIONS.

We gratefully acknowledge the following gifts for our Mission Stations:  
*China*.—From Mrs. Sara Kent, Brooklyn, N. Y., 11 scrap-books for the  
 children's ward of the Shanghai Hospital.

Mrs. E. C. Read, New Haven, Connecticut, for Margaret Williamson  
 Hospital, linen and cotton, rubber tissue, etc.

Miss Lillie Jenkins, Mt. Pleasant, O., scrap-books.

*India, Calcutta*.—“Lend a Hand Band” of the Working Girls' Association  
 of New York, No. 6 Second Street, for Miss Hook.

Twenty Minute Soc., Elizabeth, N. J., 12 dolls and scrap-books.

Mrs. Buttolph, Short Hills, N. J., and Miss Duane, 75 Christmas cards.

Per Mrs. E. B. Monroe, New York, 12 dolls.

*Not designated*.—Mrs. F. M. Wiley, New York, “Life of Rev. H. Dyer,  
 D.D.”

RECEIPTS of the Woman's Union Missionary Society, from  
October 1st to December 1st, 1886.

## MASSACHUSETTS.

Amherst, Mrs. F. W. Stearns, from young ladies of her school, 50; and for LINK, .50, .	\$50 50
Boston, Boston Branch, Mrs. H. Johnson, Treas. (see items below), .	45 00
Concord, Miss Wright, per Mrs. M. B. McClure, .	2 45
Haverhill, Haverhill Branch, Miss Sarah N. Kittredge, Treas., for Miss Ward's work, .	116 50
Northfield, "Juvenile Bug Assn- tion," Miss Elsie Duncan, Treas., per Miss F. H. Revell, for Miss Gardner's work, .	4 00
Wellesley, Wellesley College, Mrs. Wm. Ransom, a "benefit offering," .	25 00
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	\$243 45

## CONNECTICUT.

Fairfield, Band "Star of Beth- lehem," Miss Mary S. Bennett, Treas., .	\$20 79
New Haven, Mrs. Martha C. Read, for Margaret William- son Hospital, 50; for Le Roy bed in same, 25; for the MIS- SIONARY LINK and general work of the Society, 25, .	100 00
Southport, Mrs. E. B. Monroe, for a teacher in Calcutta, 60; for Yokohama Home, 70; for Miss Hook's use, 10, .	140 00
Mrs. Chas. A. Meeker, .	2 00
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	\$262 79

## NEW YORK.

Bridgehampton, L. I., D. M. Memorial Band, for "Addie Hand" in Miss Burnett's school, Shanghai, .	\$17 00
Brooklyn, The Misses Thurston, 20; LINK, .50, .	20 50
Miss Racillia B. Anderson, .	20 00
Mrs. R. W. Forbes, .	10 00
Mrs. Ellen E. Robinson, for the general work, .	20 00
Per Miss E. W. Beers, 5; Little Sunday-School at Crown Point, 6, .	11 00
Dobbs' Ferry, Gardner Mission Band, per Miss M. A. Mc- Comb, for Miss Gardner's work in Calcutta, .	100 00

Irvington, "Irvington Band," col- lected by Mrs. John T. Terry and Mrs. Washington Choate for support of "Alice" and for Zenana work, .	\$275 00
Ithaca, Ladies of Ithaca, per Miss J. L. Hardy, Presb. Church, 45; Mrs. J. H. Selk- veg, 5; Mrs. Abigail Bruyn, for Miss Ward's salary, 5, .	55 00
New Brighton, S. I., Mrs. Evelyn T. Bridgman, donation, .	10 00
New Rochelle, Mrs. G. Van Der- burgh, donation and LINK, .	6 50
New York, Mrs. R. P. Smyth, donation and LINK, .	5 50
Invalid's Auxiliary, per Mrs. L. A. Mikels, for training nurse in Shanghai, Mrs. E. P., 6; Mrs. L. A. M., .50; Miss E. A. I., .25; Miss A. C., .25; from Mrs. Proudfit, California, 5; Mrs. Galbraith, 1; and Mrs. F. H. Burdick, 1.25; Misses A. and L. Converse, .20; Miss Alice Holbrook; 2; Mrs. R. L. Wyckoff, Brooklyn, 5, .	21 45
Mrs. L. Dezarnauld, per Miss Van Vorst, .	20 00
Mrs. Irad Hawley, annual sub- scription, .	10 00
Mrs. F. M. Wiley, for Miss Hook, to use for her Bible Reader, .	50 00
Mrs. T. G. Bradford, for freight on Japan box, .	2 00
Ladies' Foreign Missionary Society, Holy Trinity Church, Mrs. Henry Bullington, Treas., for Fanny Tyng schol- arship, Calcutta, .	30 00
Mrs. S. O. Vander Poel, to en- dow the S. Oakley Vander Poel bed, "In Memoriam," in Margaret Williamson Hospi- tal, Shanghai, .	500 00
Mrs. D. J. Ely, annual subscrip- tion, .	25 00
Miss H. B. Judd, .	5 00
S. M. D., a thank offering for China Hospital, .	5 00
The Misses Ely, "In Memo- riam," .	50 00
Thatcher M. Brown's mite- box for the poor women in zenanas, .	5 00
Poughkeepsie, Golden Rule Mis- sion Band, per Mrs. C. M. Buck for "Clara Munza," Calcutta, 30; for express- age on box and for passage of Missionaries, 5, .	35 00

Poughkeepsie Branch, Mrs. G. W. Candee, Treas., for Miss Crosby, Japan, . . . . .	\$229 89
Rhinecliff, Miss M. Heermance, 2; LINK, 50, . . . . .	2 50
Sing Sing, Band "Hearts and Hands for Jesus," Garrie Miller, Treas., per Miss Mary Stone, for Kashidori school, Japan, . . . . .	20 00
Southampton, L. I., Presb. S. S., per Mr. E. H. Foster, for "Charlotte F. Post," Shanghai, . . . . .	30 00
Water Mills, Band "Willing Workers," per Miss Elizabeth Burnett, for use by Miss Burnett, Shanghai, in the Missionary work, 25; LINK, 50, . . . . .	25 50
Williamson, Mrs. Kate S. Burr, donated by the Invalids' Society, . . . . .	0 62
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	\$1,617 46

## NEW JERSEY.

Elizabeth, "Twenty Minute Society of St. John's Church," Miss Mary E. Brittin, Sec., for Sarah Clark, Calcutta, . . . . .	\$30 00
Hamburgh, Bethany Band, per Miss E. D. Tucker, to support Kahney in Calcutta Orphanage, . . . . .	30 00
Newark, "In Memoriam, 29th October," . . . . .	10 00
Newark Auxiliary, Mrs. E. D. G. Smith, Treas. (see items below), . . . . .	371 40
Newton, Byington Memorial Band, per Miss M. A. Johnson, for Zenana work, . . . . .	20 00
Princeton, Princeton Auxiliary, Miss Ellen L. A. Brown, Treas., . . . . .	100 00
Shorthills, Miss H. A. Buttolph, . . . . .	2 00
East Orange, Mrs. F. W. Van Wagenen . . . . .	25 00
South Orange, through Foreign Mission Committee of Reformed Episcopal Church, Rev. A. M. Morrison, Sec., for work in Cawnpore: From the H.-S. family, Ref. Epis. Church, Brooklyn, . . . . .	15 00
Mrs. T. C. Servoss, 1; Miss Emily Poole, 25, . . . . .	1 25
Church of the Holy Trinity, Philadelphia, "Matthew H. Crawford Memorial Band," . . . . .	17 85
"Mrs. Bishop Nicholson Band," Church of the Holy Trinity, Philadelphia, Rev. F. E. Dager, . . . . .	5 00
Through Mrs. Howard-Smith: Mrs. Wm. A. Whitehead's last gift, 10; Mrs. E. C. Benedict, Mamaronec, N. Y., 5; The H.-S. family, 15, . . . . .	30 00

Golden Rule Band, Church of Holy Trinity, Philadelphia, Miss M. E. Hall, Pres., by Mrs. F. F. Christine, Treas., . . . . .	\$14 00
Zenana Band of 1st Reformed Episcopal Church, Boston, Mass., Rev. Jas. M. Gray, Pastor, . . . . .	25 00
Dr. S. C., Brinklé, Church of the Redeemer, Wilmington, Del., . . . . .	5 00
Mr. W. H. Shaw, Church of the Reconciliation, Brooklyn, Rev. John W. Huntington, Rector, . . . . .	2 00
Total from Ref. Epis. Church, \$90.10, . . . . .	
Summit, Miss Laura Pell, donation and LINK, . . . . .	1 00
Trenton, Miss Mary H. Fisk, for Mamie Fisk, Japan, . . . . .	10 00
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	\$714 50

## PENNSYLVANIA.

Allegheny, Allegheny Orphan Asylum Band, Mrs. C. A. Oudrey, Sec., . . . . .	\$15 00
Morton, Mrs. Jane E. Edwards, annual subscription, . . . . .	5 00
Westchester, Church of the Holy Trinity, per Domestic and Foreign Miss. Soc. of Prot. Epis. Church, . . . . .	40 00
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	\$60 00

## MARYLAND.

Glencoe, Mrs. Edward Austen, for new child "Lily," in Calcutta Orphanage, . . . . .	\$30 00
Glyndon, Mrs. Ed. Worthington and family, of which "Dr. Charity's" half-yearly contribution for support of Chinese baby, 4-50, . . . . .	13 12
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	\$43 12

## DISTRICT OF COLUMBIA.

Washington, Mrs. H. Le Carte, . . . . .	\$5 00
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## OHIO.

Columbus, "Sarah Weed Band," per Miss Kate Gardiner for support of child in Shanghai, 75; of which proceeds of entertainment and for Life Membership of Mrs. Thos. JOHNSON, 50; LINK and postage, 2, . . . . .	\$77 00
Dayton, Mrs. L. H. Winters, for two schools in Cawnpore, "Lowella" and "Valentine Winters," schools, 100; for child in Orphanage, 30, . . . . .	130 00
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	\$207 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. and Treas. (see items below),	\$182 00
Rockford, per Mrs. A. L. Taggart; Miss Hannah Dorr, Miss Lizzie Fitch and Mrs. Taggart, for pupil in Miss Gardner's schools, Calcutta,	30 00
	<hr/> \$212 00

KENTUCKY.

Franklin, Dorinda Band, per Mrs. D. A. Duncan, for Bible Reader under Mrs. Pierson, 11; Leaflets, .50,	\$11 50
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MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor, annual subscription,	\$5 00
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IOWA.

Independence, Miss Carlie E. Lathrop, for Miss Lathrop, Allahabad,	\$5 00
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KANSAS.

Cawker City, Mrs. John Hockje,	\$1 00
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CALIFORNIA.

Anahcim, Miss E. Munger,	\$10 00
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Mills Seminary, Tolman Band, Miss E. K. Goulding, Treas., for Margaret Williamson Hospital, Shanghai,	\$40 00
	<hr/> \$50 00

ENGLAND.

Exmouth, Devonshire, Mrs. Louisa S. Freeman a subscription and LINK,	\$25 50
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SALES OF PUBLICATIONS.

Subscriptions to MISSIONARY LINK, Mrs. Geo. H. Gill, 3; Miss Alice McComb, 2.50; Mrs. J. L. Buskitt, 2.50; Miss L. F. Boylston, 2; smaller subscriptions, 15.71,	\$25 71
Sales of Kardoo,	78
Leaflets, of which Mr. H. B. Hartzler 5.49 and Mrs. Agnew, 2.08,	13 56
Postage,	64
Sale of Picture,	50
Sale of Chinese Cash,	05
Sale of Waste Paper,	69
Expressage,	25
	<hr/> \$42 18
Interest on Abeel Fund,	61 25
Total Receipts from October 1st to December 1st, 1886,	\$3,566 75

MRS. J. E. JOHNSON,  
*Asst. Treas.*

RECEIPTS of Boston Branch.

"Bridgewater Zenana Band," through Miss Sarah Y. De Normandie, for Bridgewater school at Cawnpore,	\$15 00
Band of "Scattered Grain," through Mrs. Henry Johnson,	

Mrs. H. Hitchcock, 25; Mrs. James M. Coburn, 5,	30 00
	<hr/> \$45 00
MRS. HENRY JOHNSON,	<i>Treas.</i>

RECEIPTS of Newark Auxiliary.

Calvary Church, by Mrs. A. M. Pierson, semi-annual offering for support of "Kamine,"	\$15 00
Miss Sarah Wallace, from her subscribers, Miss Strong, 1; Mrs. Theo. Coe, 2; Miss C. Johnson, 5; Miss Halsey, 10; Miss A. Ivory, 1; Mrs. E. H. Nichols, 5; Miss Pennington, 2; Mrs. R. H. Allen, 3; Miss F. L. Smith, 2; Mrs. Dr. Allis, 3; Mrs. Lyttle, 1; Miss E. J. Clay, 5; Miss S. Wallace, 10,	50 00
Miss J. W. Abeel, collected in North Reformed Church, 105.50; Mrs. Morgan L. Smith, towards life membership, 25,	130 50

By Mrs. Fewsmith, from a friend Second Presbyterian Church,	\$25 00
Collected by Mrs. C. S. Graham and Mrs. J. Ward, Second Presbyterian Church,	33 00
By Miss Fewsmith, "Little Leaf Blades," of Jay Street Chapel, collected by Mrs. R. B. Elder, for support of "Mary" in Calcutta Orphanage,	30 00
Also, see items in Annual Report,	87 90
	<hr/> \$371 40

MRS. E. D. G. SMITH,  
*Treas.*

## RECEIPTS of Chicago Branch.

Mrs. Henry W. King, towards Life Membership, . . . . .	\$25 00	Mrs. E. C. Gillert, LINK . . . . .	\$0 50
Mrs. C. P. Buckingham, . . . . .	25 00	Mrs. J. B. Smith, " . . . . .	50
Mrs. T. B. Blackstone, . . . . .	20 00	Mrs. S. J. McPherson, . . . . .	10 00
Miss Ella Crumbaugh, for Annie Lawrence, in Calcutta, . . . . .	5 00	Sunday-school of the Second Presbyterian Church, for the "Mary Merriman School," at Cawnpore, India, . . . . .	60 00
Mrs. M. G. Reynolds, . . . . .	5 00	Mrs. N. S. Bouton, . . . . .	20 00
Mrs. B. E. Gallup, . . . . .	2 00		
Mrs. Wm. King, . . . . .	5 00		\$182 00
Mrs. F. Crumbaugh, . . . . .	1 00		
Mrs. McBirney, . . . . .	1 00		
Mrs. T. C. Patterson, . . . . .	1 00		
Mrs. M. J. Willing, LINK, . . . . .	1 00		

MRS. O. F. AVERY,  
Sec. and Treas.

RECEIPTS of Philadelphia Branch, from October 1st to  
December 1st, 1886.

Through Mrs. I. S. Williams :		Collected by Miss Rich :	
From a Friend, . . . . .	\$10 00	Mrs. J. Sibson, . . . . .	\$1 00
Mrs. I. S. Williams, . . . . .	5 00	Miss Howell, . . . . .	1 50
	\$15 00	Mrs. Jefferies, . . . . .	1 00
Through Mrs. W. R. Nicholson :		Mrs. Cram, . . . . .	50
Miss S. K. Davidson, for Sally Lane, . . . . .	\$30 00	Mrs. Le Boutellier, . . . . .	3 50
General work, . . . . .	10 00	Mrs. Kellogg, . . . . .	1 00
From a Friend, for Meta Janné, Crozer, . . . . .	10 00	Mrs. Martin, . . . . .	2 50
	\$50 00	Miss Birchall, . . . . .	50
Through Miss A. M. Anable :		Miss Elkins, . . . . .	50
Miss A. M. Anable, . . . . .	\$5 00	Mrs. Ployd, . . . . .	50
Through Mrs. J. F. Page :		Miss S. Hirst, . . . . .	50
Mrs. J. F. Page, . . . . .	\$5 00	Miss L. Hirst, . . . . .	50
Through Mrs. R. G. Slotenburg :		Mrs. Fadden, . . . . .	50
From Margaret Bucknell Bond, of Upland, Delaware Co., Pa., for support of child in Cal- cutta Orphanage for two years, to be called Sallie L. Crozer, . . . . .	70 90	Miss Widdis, . . . . .	50
Through Germantown Auxilliary, per Miss M. Halloway :		Mrs. Lea, . . . . .	1 00
Miss Good, . . . . .	2 00	Mrs. Hopper, . . . . .	1 00
Mrs. Preston Butler, LINK, . . . . .	50	Mrs. Pastorious, . . . . .	50
Second Presbyterian Church :		Mrs. E. Cope, . . . . .	3 00
Mrs. Moffly, . . . . .	2 00	The Misses West, . . . . .	4 00
Mrs. Brockie, . . . . .	2 00	Mrs. Hannum, . . . . .	1 00
Mrs. Wiggan, . . . . .	1 50	Miss E. Johnson, . . . . .	50
Mrs. Parsons, . . . . .	1 50	Mrs. Shoemaker, . . . . .	1 00
Mrs. Beale, . . . . .	1 00	Mrs. Dr. Falkner, . . . . .	2 00
Mrs. Bussier, . . . . .	1 00	Miss Rich, . . . . .	1 50
Miss Mitchell, . . . . .	1 00		\$44 50
Miss Halloway, . . . . .	1 00	Through Treasurer :	
Mrs. Halloway, . . . . .	1 00	Mrs. W. R. Carroll, . . . . .	1 00
		Miss Abrams, for LINK, . . . . .	50
			\$191 90

CAROLINE REMINGTON,  
Treasurer.

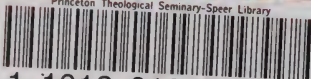




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